

Biological and cultural consequences of miscegenation and family marriage

A short analysis and overview

by

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Original title:

Biologiska och kulturella verkningar av rasblandningar och släktgiften

Translator's note:

This article was written in 1918 and the Swedish language, as well as the English, has since then undergone quite a substantial transformation. I therefore elected to have a somewhat liberal approach while trying to balance translational accuracy and readability. Moreover, since this translation is made from a physical copy into a digital document I also took the liberty of making minor edits to the disposition, again, for the sole purpose of enhancing the readability.

There are also two Swedish words frequently used in this article that deserve a bit of extra attention. The first being *släkt* which appears in the title and is translated as family. One should note however, that this word when used in Swedish, almost exclusively refers to one's greater family and not the inner circle as in a typical nuclear family, which would instead be referred to as *familj*. The second one is the word *folk*; this would have the exact same meaning in Swedish as the German *volk*. The most accurate translation of this term into contemporary academic English would arguably be ethnicity. However, I chose to instead use let the original Swedish term remain untranslated since the term already exists in English, albeit with a somewhat different meaning, and the reader is probably already acquainted with the German term *volk*.

It is not seldom that one encounters people in our country, educated as well as uneducated, that seem to be fully assured that a mix (miscegenation) between different peoples, even on a grand scale, is very advantageous and therefore desirable. This however, is only a truth with quite a large modification.

It should be conceded however, that there has been a substantial confusion surrounding this topic until quite recently, caused by superficial research and too obscure theories. In addition to this, subjective emotions have often played a role. By using such means, one will never discover the truth. This shall instead be found by conducting precise, ambitious and completely objective research with the ambition of providing answers to a given problem one has in mind.

It should not be impossible, for those who have experience in studying similar matters, to critically consume the, for this topic, relevant and extensive literature to gain a somewhat clear picture of the general issues. The scientists are often faced with new, yet to be solved, problems which is a testament to the great vastness of what is yet to be understood in the future.

Before I proceed, I find it necessary to briefly clarify the difference between a race in an anthropological sense and a folk. The term (human) race is defined as a larger or smaller group of people with similar physical and spiritual *genetic* properties. It is often referred to as distinguished racial features, a sort of race character, a specific racial psyche etc., properties that continues to exist as long as the race remains pure and unmixed.

The term folk is also referring to a somewhat numerous group of people, who are unified by a similar culture, this in turn is determined by environmental and societal factors, e.g. a unified language, sharing religious beliefs, having a common legal structure etc. Thus, what we refer to as a folk character is, in essence, something else than a race character.

The folk character is often changed over time, on the one hand affected by the racial elements within a folk - which can change through immigration and emigration etc., and on the other hand by different cultural impulses that affects the stock of the people.

1. When it comes to determining the impact of race mixing (miscegenation), one has to account for numerous factors, the most important of which would be:

a) The quality of the physique, intellect and morality, with one word: the constitution, of the respective races

- b) The reciprocal relativeness of them
- c) The quantity of the folks and race that are being subject to mixing
- d) The time period during which the race mix occurred. The result of a mix that occurred 500-1000 years ago would be different from one that still is ongoing
- e) The time length (duration) of the mixing process. A very brief period would naturally not result in any significant change in comparison to one that has lasted for several centuries or more.

2. Different races (also folk and tribes) will differ from each in various ways, not only by sheer visual differences but even more so when looking at their inner differences, mainly affected by their different genes - which have been formed over centuries and millennia. The material content of environment and culture, as they are during a given time, will therefore play a rather secondary role.

When given freedom to prosper, a folk that consist of a good race will produce a wealthy society whereas a folk of bad race will not achieve this.

3. The Swedish folk, along with our closest tribal kins, is a very prominent position in a racial sense when compared against our globes currently living folk

4. People, who differ profoundly in terms of race and culture, but who still lives in each other's vicinity tend to be very hostile against each other. Their different genetics, religion, language, mindset and way of life is a natural barrier against widespread miscegenation. They do therefore not mix together, or if so, only to a minor extent. The natural state would be that the more numerous or more qualified folks will, in time after a lengthy struggle, assert themselves at the expense of other folk. The latter will be subjected, expelled or annihilated completely. This process can be observed in our time as well as in history, not only in the new world but also in Europe. The history of almost every country can attest to this, multiple times over.

5. Miscegenation between two folks whose racial differences might appear minor at first glance but who are still significant, will almost always result in a bad result when viewed the higher folk's perspective. Such a hybrid folk appear, in various aspects, to be worse than the more unified folks they are sprung from. The American scientists (Gould, Hoffman, Tillinghast and others) claim that the mulattos have a lesser bodily constitution (at least in the first generations), that they during hardships have less endurance and are

more vulnerable against severe diseases, especially tuberculosis, they show less resistance than their parent races. Their character is also lacking in many other aspects. They are however higher in terms of intelligence than the negro. This observation has been done in many other parts of the world.

Livingstone, the famous geographer and missionary, is recounting at one time in his books that he has heard the following statement multiple times from the negro folks in Africa: "God has created the black man, so also the white one but the halfblooded (mulatto) is created by the devil"

An even worse result is achieved when mixing three or more completely different folk, such as the one between Negros, Indians¹ and Indo-Europeans (whites). Such bastards are infamous for their uncontrollable selfishness and unconstrained living, that often turns them into violent criminals - well known throughout prisons of South America.

All across southern and central America, where an absolute <blood chaos> exists, can we find fertile grounds for a substantial racial degradation, well, one could even call it a racial putrefaction. The impossibility of having a high culture with these conditions is obvious. Anarchy, murders and revolutions etc. are all part and parcel of the everyday life. Also in many other parts of the world does excessive mixing between heterogeneous folk result in a racial degradation, as seen in many parts of Africa and Asia but also even in Europe, primarily in its eastern and south eastern parts.

6. If a hybrid is being created between two or more similar (closely related) and healthy folk, will this result, at least in time, in a good result in the grand scheme of things. Although such mixing should not be done too swiftly, if not then a backlash of uncertain duration will be noticeable.

Even under these favored conditions there is being generated a lot of relatively disharmonic individuals, who show themselves to be less viable than racially pure offspring. These individuals who are less fortunate from a constitutional aspect will however be weeded out swiftly in the first generations, leaving room for the better qualified versions and their offspring, who have their better genetic combination to thank for their continued existence.

¹ Here to be understood as Native Americans.

Such a hybrid folk will thus be absorbed and in time amalgamate the best properties of their parent races. There will therefore be created a valuable new combination, a racial refinement. A new folk with a more or less new culture has appeared on the trajectory of history. Examples of favorable racial mixes would be: the French, English and possibly the Japanese, and yes, also Germans to a large extent. They are not so pure Germanics as many would have believe.

In North America, in our contemporary time, there is a new mixed folk on the horizon, but there will probably take a substantial time, at least a few centuries, before it has been shaped completely as to show signs of a completely unique culture with a specific national character. An even longer period is necessary, if the breeding is being done exclusively or at least primarily between domestic and somewhat similar folk. The more numerous the mixed people are; the longer time will be required for a racial refinement.

7. Family and tribal marriages are in general viable, as long as the family is healthy. A high degree of inbreeding, even during a long time, will result in a viable result for the most part, for example it is shown that the death rate is lower when compared with a highly racially mixed folk. Low morbidity is often correlated with high culture. In our country, which has a low morbidity, family- and tribal marriages has been common since ancient times. A widespread degeneration can therefore not be assumed, other than the odd exceptions and in packed areas. On the contrary, the Swedes are still asserting themselves comfortably among the highest folks in the world. Numerous other examples could be mentioned. This further confirms, that a relatively high degree of racial purity is not as corruptive as many often would claim.

Family- and tribal marriages are surely a contributing factor in the racial refinements in our world. Racially pure people will often display a high degree of affinity. They are conservative in the best definition of the term. Anarchy and riots are seldom occurring among them. An excessive adherence to the principle of inbreeding can however result in degeneration. These particularities will then occur more often. They will, in time, result in retardation, stubbornness and a lack of viability. The caste system in India is a testament to this, where several other could be mentioned.

8. Way too wide spread and swiftly occurring racial mixing, even among closely related tribes are, as mentioned, not unconditionally viable, nor is unilateral and lengthy inbreeding. A slow flow of new, fresh blood must be assured not only for separate

families but also for the whole folk. It should however be according to the principle: Similar should be bred with similar and not to an excessive degree. "It is not befitting...", according to Ragnar Vogt, a prominent Norwegian doctor, "... for a blond and intelligent northerner to ridicule his genes by marrying a negro".

Also, and with haste, should naturally the absolutely defected be weeded out (be prevented to breed). There is undoubtedly a development in the world in a favorable direction in the grand scheme of things, partially because the better qualified racial elements are breeding separately. This constitutes the natural nobility of a country. A similar process of refinement is occurring between the different folks. To populate in this manner has been the norm among the humans throughout history, and there is nothing other than good to say about that.

We should not turn a blind eye towards a danger that is threatening us Swedes, as well as many other cultured folks in Europe, by too intense racial mixing where rather indifferent peoples are playing a part. The danger is even greater, as many forces nowadays are in motion to hasten this racial mixing process, which will result in, if given time, that a wide spread racial degradation will occur among Europe's finest and cultured people. The forces to which I am primarily referring is the quickly spreading industrialism together with the ever increasing trade and travel, that no longer, thanks to our means of communication knows any limitations.

The great wealth that has quickly accumulated in certain countries are hard enough to utilize efficiently. Experience tells us that they often help to hasten the degeneration process within the folk. In America, they have however starting to see these dangers and started an attempt at combatting them. We in Europa has to do the same, with determination, before it's too late. These questions are way more important, than people in general, are inclined to believe.

No people have remained unchanged throughout history. Either they develop or they reverse in terms of power, energy and giftedness.

The folk can also without doubt themselves, to some extent, promote or counteract these processes. This is true for everyone, for families and folk as well as for individuals, to live a life as natural as possible; in accordance with the natural laws that we are subjected to. It is completely natural for us humans to strive for an understanding of these natural laws and adjust our way of life thereafter. Family research, racial biology and racial

hygiene has therefore an important role to fill. By analyzing the conditions among animals, especially when looking at pets, we can further fortify these assumptions.

It is in all honesty a bit exceptional, that these ideas about the inner differences among races and folk, which now is a central pillar within racial hygiene, only slowly have been able to gain ground among the public. The advances in the anthropological, biological and medicinal research in the recent decades will surely hasten the spread of these views even further.

Finally, I just want to mention, that already Disraeli, the very familiar English statesman, who was anointed a lord of England for his achievements under the name of Beaconsfield, was completely convinced of the vital significance of the race. He made the following statement, which cannot be criticized for inaccuracy: "No one may have an indifferent approach towards the theory and question of race. They constitute the key to global history. A Frenchman, Count de Gobineau, had already in the 1850's, after a rigorous body of research, arrived at the same conclusion.